The Christian Century

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Is the Nation in Peril?

An Editorial

If Soviet Russia Wins

By John Haynes Holmes

Do Protestants Worship?

By John Clarence Petrie

Christian but Qualified

By Margueritte Harmon Bro

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In This Issue

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The CHRISTIAN CENTURY

July 30, 1941

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Calendar of Coming Events

July 20-Aug. 1. Conference on Religion and the World Today, Harvard University, Cambridge, Mass.
July 20-Aug. 1. Baptist Summer Assembly, Granville, O.
July 21-Aug. 1. Baptist Summer Assembly, Kalamazoo, Mich.
July 21-Aug. 1. Baptist Summer Assembly, Livingston, Mont.
July 26-Aug. 2. Massachusetts Christian Endeavor Conference, Northfield.
July 27-Aug. 2. Bible Lovers' Conference, Ocean Grove, N. J.
July 27-Aug. 3. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 28-Aug. 1. Graduate Week, Baltimore Area Methodist School of Ministerial Training, Morristown, Tenn.
July 28-Aug. 2. Annual Conference for Ministers, Presbyterian Theological Seminary, Chicago.
July 28-Aug. 2. Baptist Junior High Assembly, Green Lake, Wis.
July 28-Aug. 3. Baptist Adult Conference, Geneva Glen, Col.
July 28-Aug. 3. Mission House Evangelical and Reformed Missionary Conference, Plymouth, Wis.
July 28-Aug. 3. South California Disciples Convention, Long Beach.
July 28-Aug. 8. Baptist Summer Assembly, Caspar, Wyo.
July 28-Aug. 8. Golden West Evangelical and Reformed Leadership Training School, Healdsburg, Cal.
July 28-Aug. 10. Pastors' Institute, University of Chicago.
July 29-Aug. 6. Portland Area Methodist School of Ministerial Training, Tacoma, Wash.
July 29-Aug. 6. Portland Area Methodist School of Ministerial Training, Tacoma, Wash.
Aug. 1-7. Baptist Summer Assembly, Clifdell, Wash.
Aug. 1-10. Institute of International Relations, Cornell University, Ithaca, N. Y.
Aug. 1-15. Ashram, Blue Ridge, N. C.; E. Stanley Jones, leader.
Aug. 2-18. Northfield General Conference, Northfield, Mass.
Aug. 3-15. Annual Youth Camp, Camp Indianola, O.
Aug. 4-8. International Union of Gospel Missions Conference, Ocean Grove, N. J.
Aug. 4-9. Baptist Adult Conference, Frontenac, Minn.
Aug. 4-15. Baptist Summer Assembly, Ottawa, Kan.
Aug. 4-16. Baptist Young People's Conference, Winnipesaukee, N. H.
Aug. 4-16. Tifflin Summer School, Tifflin, O.
Aug. 5-9. Conference on Religion and Personality Integration, Chicago.
Aug. 8-14. Texas Synodical Auxiliary Training School, Kerrville.
Aug. 10. Northfield Music Festival, Northfield, Mass.
Aug. 10-16. Baptist Summer Assembly, Wawasee, Ind.
Aug. 10-17. Summer School of Missions, Lake Geneva, Wis.
Aug. 10-17. Baptist Young People's Conference, Silver Creek, Ore.
Aug. 10-22. Baptist Summer Assembly for Young People, Idyllwild Pines, Cal.
Aug. 11-22. Baptist Summer Assembly, Philippi, W. Va.
Aug. 15-29. Ashram, Saugatuck, Mich.; E. Stanley Jones, leader.
Aug. 16-23. Baptist Summer Assembly, Corbly, Pa.
Aug. 17-23. Mennonite General Conference, Souderton, Pa.
Aug. 18-30. United Christian Youth Conference, Lake Geneva, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

CASTING LONG SHADOWS before them, the vast social changes of the post-war period are already stirring up the beginnings of a national discussion of incalculable importance. Since the mood in which this discussion is begun will determine in considerable measure its usefulness for the future, it is important that it receive a sponsorship whose integrity cannot be doubted and whose purpose to serve the public weal is clear. No matter how germane are the data which clamor for recognition in such a discussion, the wrong atmosphere will minimize some and overplay others and consequently prejudice minds and pervert decisions. For this reason it is good news that the famed Institute of Human Relations is this year to be devoted to a discussion of "The World We Want to Live In." From August 24 to 29 it will bring together at Williams College a notable aggregation of people to weigh the "inalienable rights and the inescapable duties" of citizens in such a democracy as ours. Among the names of discussion leaders are Congressman Voorhis, Thomas E. Dewey, Carleton J. H. Hayes, Walter W. Van Kirk, Nelson Rockefeller, Howard Y. McClusky, William H. Kilpatrick, Rabbi Morris Lazaron and Arthur H. Compton.

Williamstown Debates Post-War Issues

What Price Victory?

MEAGER AND untrustworthy as is the news which reaches the outer world from the ancient battleground of eastern Europe, enough is known to reveal a conflict which for number of men involved and for sustained mechanized violence is unparalleled in history. All of the world, particularly the German leadership, has been amazed at the ferocity with which the Russian soldier fights, with the magnitude and power of his equipment and with his capacity for costly individual initiative in the face of overwhelming obstacles. No opposition like this has been met by the equally obsessed legions of nazism anywhere in Europe. We may be sure that military leaders in our own country are not slow to observe what totalitarianism can do in the creation of men capable of such fighting frenzy. What that means for democracy remains to be seen. On the other hand, the reintroduction of political commissars into the Russian army indicates that its weakness, as often predicted, is found at the top. Stalin is paying heavily for the lesson that he cannot ruthlessly exterminate military leadership and have it too. He is now returning to a plan for keeping control of the army command against which the murdered generals once protested and which after their deaths was abandoned when it had demonstrated its capacity hopelessly to confuse and to divide. While the Germans continue to gain, their progress is slow and the toll in men and resources raises the question whether they may not repeat the history of their campaign on the western front in 1918, when they crushed the Allied line but at such frightful cost to themselves as to lead to their ultimate defeat.

Japanese Destiny Not Manifest

THE ONLY VISIBLE result to date of the cabinet crisis in Japan is the elimination of Foreign Minister Matsuoka. Three months ago this pro-Axis, American-educated official returned from Moscow with a non-aggression treaty between Japan and Russia in his portfolio. Today the military clique which rules Japan finds that this treaty hampers the complete freedom of national policy which it now desires. So Mr. Matsuoka is not included in the new cabinet. The involvement of Russia on the European front appears to provide the opportunity for which the army has prayed to the Sun Goddess for lo, these many years. Heavily fortified Vladivostok and the militarized maritime provinces of Siberia are poised like a spear aimed at the industrial heart of the Japanese islands. The army has long proclaimed its intention to eliminate this threat. So troop movements of considerable importance are under way behind the screen of military

censorship. Whether they portend a blow at Russia, a thrust into Indo-China, an intensification of the interminable China campaign or simply an advanced state of preparation for anything that may happen remains to be seen. A not too subtle warning to Tokyo by the American state department was the closing of the Panama canal to a number of Japanese freighters. While Acting Secretary Welles denied that the canal had been closed, the Japanese embassy lodged a protest against "local difficulties" which detained their ships while others passed through so that their freighters finally had to start for home around South America. In the meantime Hanson W. Baldwin, the brilliant military expert of the *New York Times,* maintains that the China "incident" still absorbs so much of Japan's total army that it will be impossible for her to move anywhere.

Bolivia Moves Against Nazis

IN PERU and Ecuador the alien agents who stirred up the old boundary dispute, in the hope of starting a war which would weaken both countries and lay them both open to the encroachment of nazi influences, were clever enough to hide most of their footprints. Not quite clever enough to hide them all, however, for their part in the episode has become quite evident. In Bolivia they were bolder. The government in Bolivia was also bolder. When it discovered a nazi-fomented plot, it took the decisive step of expelling the German minister and declaring the whole country to be in a state of siege. This is the sharpest rap any of the South American republics has given to Hitler's knuckles since he first began to put his fingers into their pie. It does not by any means indicate the total reaction of the nations to our south toward the mingled blandishments, cajoleries, threats and plottings of German representatives and unassimilated German elements in their populations. Most of the countries of the southern continent are said to contain many of these influences, and it will require all our genuine good will and our best diplomacy to win their hearty cooperation and avoid the sabotaging of efforts for defense. It is therefore all the more cheering to note this prompt and energetic action by Bolivia. It not only removes the curtain of camouflage from a conspiracy in one country, but it sets a lively example to the others and conveys a strong suggestion that, in the interest of their own safety, they had better probe a little more searchingly into the activities of foreign schools, air lines, marching clubs, athletic associations and miscellaneous groups.

Georgia Governor Ousts Educator

ON A CHARGE of teaching "racial equality," or at least undermining the doctrine of white superiority, Governor Talmage of Georgia has succeeded in ousting one of the state's most competent educators, Dr. Walter D. Cocking, dean of the school of education in the University of Georgia. Three other high ranking educators in the state's higher institutions were also victims of this pogrom of prejudice. It required quite a struggle to effect this. Dean Cocking had been tried by the board of regents of the university, and had been acquitted. But regents are appointees of the governor. So the governor removed three who had voted for acquittal and appointed in their places men who could be trusted to vote as he told them. No live question of race relations was involved in this contest. None of these educators was a doctrinaire champion of racial intermingling or intermarriage. They recognized the realities of the social situation and the taboos against indiscriminate social equality. But they also recognized those other realities—the needs, the legitimate ambitions and the cultural achievements of members of the Negro race—to which men like Governor Talmage are habitually blind. Part of the evidence of a subtle undermining of white prestige and superiority was the book, *Brown America,* by E. R. Embree, president of the Rosenwald Fund. The fund has spent much money on Negro education in Georgia. The ousted educators had cooperated with the fund. Mr. Embree's book raised —and to a great extent answered—the embarrassing question, How does it happen that in a region so firmly committed to the segregation of whites and blacks so large a proportion of the blacks are brown? It is a real question, and the facts which it elicits are no help in maintaining the proud sense of white superiority, though they have other useful and wholesome effects. Political interference with state educational institutions is always bad. What is worse, in this case, is the temporary triumph of the policy of trying to hide a serious social problem rather than cure it, and of taking vengeance on those who recognize it and try to do something about it.

When the Church Is the Church

ASSERTIONS THAT the integrity of the church must be protected have been frequent in recent years. The slogan, "Let the church be the church," has been invoked so often since the Oxford Conference that it is in danger of becoming another of those stereotypes which simultaneously short-circuit thought and provide unction for an opaque traditionalism. But so long as Halford E. Luccock is able to speak and write, the danger is not crucial. This Yale professor must have had a special kind of ordination. There is nobody in the American pulpit who can more neatly deflate the swelling balloon of churchly pomposity or substitute a healthfully irritating hairshirt for one of the stuffed clerical variety than he. Long life to him! Recently he spoke in Broadway Tabernacle, New York. This, according to the *Christian Advocate,* is what he said: "There are quite a number of churchmen who for years have been shouting 'Let the church be the church' but who, today, are piping a message which seems to say, 'Let the church be anything but the church.' They do not give evidence of conceiving of the church as the proclaimer of a truth by which every institution must be tested. Their demand seems rather in these days to be, 'Let the church be a bellhop to secondary interests; let it be a chore boy to profit-making, or to war-making forces; let it be a complaisant chaplain baptizing

in approval ways of life that are sub-Christian and anti-Christian.' This is no hour for apology for the Christian message. Never in all history has there been such a piling up of evidence that Jesus was everlastingly right in his reading of life, in his proclamation that whatever is opposed to his truth of the interdependence of men and the necessity of the practice of brotherhood cannot stand."

Governor Green Vetoes Handbook Bill

PERHAPS it ought to be explained, to this paper's constituency, that a handbook is a gambling house where persons can bet on horse races without going to the track. Both houses of the Illinois legislature had passed a bill to legalize handbooks in the state. Governor Green vetoed it. The message accompanying his veto was as crisp and clear-cut an analysis of the arguments pro and con as anyone could desire. The arguments for the measure were: that people will gamble anyway and handbooks in the cities cannot be suppressed; that since gambling at race-tracks is legal, it is unfair not to allow the same right to citizens who have not the leisure or the money to go to the races; and that it is better to have gambling regulated and taxed for the benefit of all the people than to have it unregulated and untaxed. Sound arguments? The governor answered them all. True, many people will gamble. But there are enough elements of unavoidable risk in legitimate business to satisfy any normal appetite for chance, and those who want more can get it in plenty of ways without this. Any honest city government can suppress handbooks if it wants to, as proved by the fact that even crooked governments habitually suppress those which are operated by their political opponents and periodically close those of their friends for a time before election when it seems desirable to make a parade of virtue. If gambling were a precious privilege and a benefit to those who practice it, it would be the duty of the state to provide that all citizens have an equal opportunity. But it works injury both to the individuals who indulge and to society, and the state is therefore under no obligation to encourage an extension of the facilities for practicing it. No person of intelligence and moral sense would put the implements of gambling into the hands of his children and encourage their use. The state does not need income derived from the demoralization of its citizens. As to regulation, the bill provided no qualifications for applicants for licenses and would not prevent the usual flocking of the criminal element into this industry. Gambling cannot be made respectable by legalizing it. Thus far Governor Green. To which it may be added: the same goes for the race-tracks.

Communist and Nazi Spies Indicted

THE PRESENT activities of the FBI do not appear to parallel the fanatical crusade against reds and enemy aliens that the country went through twenty years ago. Instead a sane and sensible search for real enemies seems to be under way. One recent day netted the indictment of thirty-three persons on the charge of furnishing to the German reich information concerning defense activities in the United States. Twenty-nine alleged communists of the Trotsky wing were also charged with being members of an organization committed to the overthrow of the "imperialist government of the United States" and the creation of a "workers' state" in its place. About one-third of the nazi agents entered a plea of guilty at their first hearing. What makes their case particularly interesting is the fact that the indictment directly charged the government of the reich with conspiring with them to secure information and data not available by lawful means. It is not worth while to indulge in too much indignation at the moral obliquity of a government which would do such a thing to us. It is not beyond the bounds of possibility that we do something of the sort ourselves. Spying is an old custom. Jael and Judith did not operate according to the rules of war. But whether or not we have means of getting other information from Germany than is given to us in handouts, we dare not forget that this is a democracy, that its government conserves human welfare as well as military secrets. We hope that those Trotskyite communists were not gathered in simply because it would please our new friend Stalin but we believe our courts can be trusted to determine whether the charges against them are true.

Is the Nation in Peril?

IN A SPECIAL message to Congress on July 12, President Roosevelt said: first, that the danger to our national safety is "infinitely greater" now than it was a year ago; second, that this danger requires that the army should not suffer "disorganization and disintegration" by dismissing the men called under the selective training and service act, the members of the national guard and the reserve officers at the end of the twelve months for which they were inducted into the national army; and third, that he does not ask Congress for "specific language in a specific bill" (that is, for the retention of these men in the service) but that he does "hope that Congress will acknowledge this national emergency."

To begin with the last of these points, it seems clear that, if the President considers the situation too dangerous to permit these men to leave the army, he took the technically correct step when he asked Congress to declare that an emergency exists. The act under which they were enrolled and inducted specifically states that "whenever the *Congress* has declared that the national interest is imperiled . . . the twelve months period may be extended *by the President.*" The distribution of powers has not yet disappeared from our government, or had not a year ago when this act was passed. It is for Congress to say when the national interest is imperiled; and it is for the President, at his discretion, to exercise the power which the act specifically commits to him in such a case.

It is just as well to remember that the federal Constitution knows nothing of "national emergencies," limited or

unlimited. The nearest approach is when it says that "the President may, on extraordinary occasions, convene both houses [of Congress], or either of them." That certainly contemplates no abdication of legislative authority in favor of the executive; quite the contrary. This whole idea of "national emergency," whether as a rhetorical device or as a legislative or executive technique, needs to be thoroughly shaken down and sifted to see what is in it. Just now it is altogether too likely to be used as a blanket excuse for ill considered, precipitate and autocratic action.

Are we indeed in "infinitely greater" danger than we were a year ago? The army is certainly larger, better trained and better armed. The navy, according to the secretary and by common consent, is the best in the world. Industrial plants for the production of armament have been vastly enlarged and speeded up. Perhaps most of our new planes have gone abroad, but if "Britain is our first line of defense" they are defending us, and in any case we have the increased facilities for production. We have outlying naval bases that we did not have a year ago. Such changes as have occurred in South America have been favorable to cooperation in hemispheric defense both against direct attack and against infiltration. There is a long way yet to go, but the movement has been our way.

British morale and military position both seem definitely improved. A year ago France had just fallen, the British thought themselves lucky to escape from Dunkirk, the arrival of a nazi air armada over England on the final mission of destruction seemed a matter of weeks, or even of days, and the debacle in the west seemed almost complete. Italy had recently become an active partner of the Axis and, with her recent rehearsal in Spain, was supposed to be a formidable foe. Russia had a nonaggression pact with Germany, with whom she had lately shared the spoils of the Polish campaign, and a trade agreement under which she was to furnish needed grain and oil. Within the year Hitler has taken the Balkans, Greece and Crete, but the British have taken Syria, blocked the attack on Suez via Libya, and eliminated the Italians from Ethiopia, with their potential threat to Egypt. Above all, Britain has a new ally in Russia who is at least draining off armies, equipment and attention from the west, where the R.A.F., vastly stronger in defense than a year ago, is now taking a vigorous offensive.

Our increased danger seems to lie chiefly in the fact that Hitler is madder at us than he was before, due to the President's harsh words about him and our overt aid to his enemies. Simultaneously with the presidential message, the under secretary of state, Mr. Sumner Welles, revealed that the department has inside information concerning a nazi plan to attack one or more European countries which have not hitherto been brought within their orbit. That probably means Spain or Portugal or both. (Sweden is the only other possibility, and that would be a less direct threat to us.) But it is certainly no news that Hitler intends to occupy Spain, Lisbon and Gibraltar when he can. Secret information that he is about to try to do so ought not to be alarming. That danger was part of the picture a year ago.

In short, the proposition that we are in "infinitely greater" danger now than a year ago is an assertion unsupported by evidence. The situation is dangerous enough, no doubt, to call for vigorous preparations for defense, but "infinitely" more dangerous is reckless rhetoric calculated not to encourage deliberative action by Congress but to excite the public to panic and Congress to hasty compliance with whatever the President demands.

The President's picture of what the dismissal of the one-year men will do to the army is grossly inaccurate. It creates the impression that they would walk out en masse, beginning two months from now. Senator Nye has made public a careful statistical statement, from war department sources, showing exactly how many men would be released each month. It begins with 17,000 in November, and in that same month many more than that number of new men will be inducted. Inductions and dismissals were staggered through the months from November to July for the precise purpose of preventing any wholesale exodus at one time. The whole argument for the selective training and service act was that it would create a human revolving fund, turning rookies into trained soldiers and dismissing them into civilian life to be ready for service in case of need and to make room for successive waves of trainees in the army. But now it seems that everyone who gets into the army must stay in lest the army be "depleted." And at the same time the President is asking Congress to remove the limit upon the number of new draftees (now 900,000) who can be inducted each year.

It is clear that the President's conception of the purpose of selective training and service has been entirely altered since the bill was enacted into law. Originally it was to provide for a trained citizenry and an army of moderate size, for the defense of the United States against any possible invasion. Now it is to create a huge army, snowballing at the rate of a million a year, to be used for God knows what. But whatever it is used for will be called defense.

The change in the conception of the kind of army needed for defense—as registered in the President's message and in General Marshall's testimony before the Senate committee—indicates not so much the discovery of an "infinitely greater" danger threatening us as the gradual formulation, and still more gradual revelation, of a changed conception of the use to which the army is to be put. If America is to be defended in America, there is no apparent need of holding the one-year men in service beyond their year. But if America is to be defended in Ireland, along the French coast, in Syria and Iran, on the Russian front and finally on the Rhine, then the army will need all the men it now has and a good many million more.

This decision does not rest with the chief of staff. Therefore General Marshall's opinion as to the need of retaining the draftees "for defense" is of no great importance. It does not rest with the President, potent as his leadership is. It rests with the people of the United States through their representatives in Congress. And when Congress votes on the question of an emergency, it ought to have in its possession something more than the President's vague and unsupported assertion that the nation is in

"infinitely greater" danger than a year ago. It has the right and it is its bounden duty to ask the President to submit the evidence upon which he bases his assertion of such acute peril before it declares a state of emergency. Otherwise such a declaration would not be a deliberative act of Congress at all, but in effect an act only of the President, and therefore an evasion of the responsibility which the draft law itself lays upon Congress.

On Being Incurious

EDITOR THE CHRISTIAN CENTURY:

SIR: It is generally agreed that curiosity is a poor relation, yet nonetheless a relation, of the thirst for knowledge. If we were not curious we should have no knowledge, and that would be a pity. But is it not our duty also to be incurious about many things, to refuse to be diverted or sidetracked by a thousand miscellaneous things, to say indeed when a journal or a book or an omnivorous reader wants to interest you in certain things, "I am not going with you on these journeys"? And if the General Reader says with a shocked voice, "Have you no thirst for knowledge?" to reply, "No, not for that knowledge; I am incurious"?

The other day I read a letter written in the 1850's by a Turk to a visitor who had been in his country and had asked him for certain statistics and other facts about it. The letter was quoted by that prince of critics, Desmond McCarthy. It began:

> My illustrious friend and joy of my liver, the thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor have I inquired into the number of the inhabitants. And as to what one person loads on his mules and the other stows away in the bottom of his ship, that is no business of mine. . . . Oh my soul! Oh my lamb! seek not after the things that concern thee not.

That letter I shall keep. It will be a warning against the abuse of curiosity and the danger of imprecision of mind which comes inevitably when we feel called upon to accept every invitation to go down any road there may be open. It would all be very pleasant if we had unlimited time and unbounded quarters in which to receive the spoils, but since we are creatures of a day and have not much room to spare, we shall be wise to become like that devout Moslem and take no interest in a thousand things so that we may know the few things that concern our peace. "One thing have I desired of the Lord."

One real difficulty is in knowing when to stop. Unhappily man is easily misled by half-truths. "Knowledge is precious," he believes, and at once adds that all knowledge must be precious to *him*. And he further thinks that all facts are knowledge. So he lets his natural curiosity lead him to swallow eagerly all the interesting but unrelated facts that are compiled for him.

It is well known that some great careers in journalism began with the discovery that man naturally finds it hard to be incurious. Did not those great journalists who afterwards became known to all the world, the brothers Harmsworth, begin by publishing a paper called *Answers?* And what journalist is there in the five seas who in days when pence were few did not make a little through providing titbits of information, repeated in different journals at different times with suitable variants?

The plain fact is that there is something in me, and of course in you, which tempts me to read when a writer tells me how many men stretched head to toe in a long line will reach from the earth to the moon, or what a dollar invested in the year 1 A. D. at five per cent compound interest would have become by this time.

But the way of the intellectual life, and still more of the spiritual, is the way of discipline and concentration. I have to learn to say in libraries also, "I am not going this way or that; I am not that pitiable object, the well read man. By the grace of God I am trying not to be a general, encyclopedic, fumbling soul."

Don't you think these words sum up the matter: "Experience is a dialogue whereby we learn as we ask the right questions and appreciate the right answers. This means being humble and alert"? But to ask the right questions means also to refuse deliberately to ask some other questions. This also is a mark of the humble mind, and demands constant alertness. In fact, the meek who *do* inherit the earth must be of necessity incurious about many things. Not to accept limitations, never to say "no" to invitations, to live as if we could be interested in a little of everything, is to miss what this place is good for, and it is at least doubtful whether it is a good preparation for any other.

Ever yours,
QUINTUS QUIZ.

I Saw Death Slain

CALL me no more the cursed tree
Because I was compelled to play
A part in that great tragedy
When darkness veiled the face of day.

'Twas not decreed by cruel Fate
That I of all the trees should be
The instrument with which man's hate
Might torture Christ on Calvary.

I felt with Jesus each harsh nail
That pierced his tender hands and feet.
Yet never knight with sword and mail
Was armed as he the foe to meet.

For he was girded with the power
That guides the myriad stars above
And paints the petals of each flower—
The all-prevailing power of Love.

I held up Christ that men might see
The meaning of the tragedy.
Call me henceforth the blessed tree—
I saw Death slain on Calvary.

WILLIAM CAPELL.

Do Protestants Worship?

By John Clarence Petrie

DO PROTESTANTS worship? The question is not impertinent. It rises in the mind of the catholic, whether he be Roman, Greek or Anglican. That Protestants have church services in which hymns are sung, prayers are offered and sermons are preached does not afford sufficient answer to the question. Worship is an act of religion that is definitely and consciously God-centered. Do Protestant services have that character? To this observer it has often seemed that Protestant and Reform Jewish worship is man-centered rather than God-centered.

First, consider the way so many Protestants approach the church service. They enter the church on Sunday morning, greet their friends in the vestibule, find seats, look about for acquaintances, smile and signal to them and then either engage in conversation or look bored until the service begins. I use the term "service" advisedly, for often the conversation continues until the organ number has ended. Up to the moment the minister's voice is heard there often has not been one overt indication that the people present feel that this is the house of God. Not only do they not kneel and pray as they enter their pews. Usually they could not get down on their knees if they tried, for the builders of Protestant churches have seen to it that no such "popish" gesture is possible. People keep straggling in throughout the service, many seeming to act as though the main point was to be in on time for the sermon. This disturbs the few who might be trying to practice the presence of God and adds to the idea that Protestants do not attach much importance to worship.

They Pray to Their Congregations

The minister's prayer seems often directed not toward the throne of grace but at the congregation. In the south where evangelical ministers sometimes "offer" a prayer as long as the sermon, the people really listen to two sermons. The minister begins his prayer by addressing the heavenly Father but in a short time he has ceased to speak to God in the second person singular and is talking *about* God. The choir, facing the congregation, does not act as though it were singing to God. Even where choir stalls have been introduced in recent years the soprano turns and faces the congregation during her solo. The anthem is likely to be too non-religious in its musical content to be mistaken for something God-directed. The whole point of a chancel choir singing stallwise is that the choir is leading the singing, which in turn is a musical version of worship. The congregation has as hard a time learning this as the choir singers with their exhibitionist tendencies.

A woman once rang the door of an Episcopalian rectory. In the course of her brief conversation with the parson's wife she asked the denomination of the church next door. "Episcopal," said the lady of the house. "Oh, yes, I know about that church. That's where the minister preaches with his back to the people." The rector's wife countered, "Are you sure Episcopal ministers preach with their backs to the people?" "Of course I'm sure. I went one time." "But maybe he was not preaching, maybe he was praying." "Oh, it's all the same thing," said the visitor.

Judge Lindsay and the Bishop

Even well educated people usually make no distinction between the worship of God and preaching to people. This was illustrated a few years ago on the occasion of Judge Ben Lindsay's attempt to answer a sermon of Bishop Manning's in the Cathedral of St. John the Divine. At the close of the sermon the bishop turned in the pulpit, faced the high altar, raised his right arm and uttered the ascription to the divine majesty almost universal in Anglican churches. Chidden for interrupting the bishop in the midst of this prayer, Judge Lindsay said, "I didn't know he was praying."

Has no reader ever attended a church where the minister announced as he went along such items as, "We will now be favored with a baritone solo by Mr. Jones"? The effect of this is inescapable—that we are present not at a service of divine worship but at a sort of religious entertainment.

That this was not the notion of worship in the Bible is obvious. Neither in the Jewish temple or synagogue nor among those early Christians meeting in homes for prayers and the breaking of bread was the worship man-centered. St. Paul was quick to complain when the Lord's Supper was treated as a secular banquet. And by the time of Justin Martyr in the middle of the second century the liturgy had begun to assume something of the main outlines it was to take through the ages. This happened within a generation of St. Paul's lifetime. That liturgy was a christianization of the synagogue service together with the Supper of the Lord. Only baptized Christians in good standing were permitted to remain for the eucharist proper, the catechumens and penitents looking forward hopefully to the time when each Sunday and holy day they might remain for the great service of commemoration of the death of Christ. The congregation received the consecrated bread and wine and participated vocally in the prayers and responses.

Later Accretions to Service

It was only with time that an elaborate ceremonial grew up about the simple service. The officiating priest drew farther and farther from the people, until in the Middle Ages the priest came to celebrate the supper daily whether there was a congregation or not. Non-communicating assistance at mass became a custom so deeply imbedded that when, in our own century, Pope Pius X restored the habit of daily communion for the laity as well as for nuns and brothers, it was hailed as nothing less than a revolution in the Roman Catholic Church.

Meantime in the sixteenth century the reformers had rebelled against the position the priest had come to

occupy. They denied that the mass was a true sacrifice, and restored the service as a communion of ministers and people with the use of the vernacular tongue. But their revolt had far-reaching effects. Instead of the entire congregation's receiving the consecrated elements each Sunday with the officiant, the supper fell into disuse. At one time in England it came to be celebrated in most parish churches only a few times a year, its place being taken by matins and evensong—services of vocal prayer taken from the old sevenfold office of the Latin Breviary, and shortened for congregational use. In non-conformist churches an informal service of psalms, extempore prayer and long sermons became the norm of worship. Their churches were referred to as meetinghouses or chapels to distinguish them from the churches where the Prayer Book offices were used.

This decline from eucharistic worship to conventicle preaching is easily enough understood in view of the fact that the tendency of the priests was to mumble the service, to neglect preaching and teaching and, taking advantage of the enormous prestige of the church's traditional forms, to lapse into formalism. "Prayers read from a book" are therefore still anathema to vast numbers of good people. Like the clerical collar, altars and vestments, they smack of popishness.

Faith Makes the Difference

But the children of these diehard non-conformists have small sympathy with the fears of their parents. They are staying away from church in droves. As entertainment their tabernacles cannot compete with the movies. The sermons of their parsons are not to be compared with the articles in current magazines. And even where the order of the day includes surpliced choirs and the chanting of responses the result is not always a packed church. For truth to tell, ritual and ceremonial do not constitute worship; it is worship which creates them. Singing a psalm rather than reading it responsively does not make the psalm any more an act of worship, and where the singing is done by the choir and not by the congregation it becomes pretty much a performance with the congregation as spectators. If however the ceremonial were plainly the spontaneous adornment of true worship it would be an aid. The music and ceremonies of high mass are to a non-believer simply religious ceremonial and music. But to the believer for whom the mass is that service wherein the body and blood of Christ are consecrated, ceremonial and music are full of deep meaning. There is even a difference in the case where the believer communicates at the mass from that in which he simply attends, for in the latter case he is to a degree a spectator, though not in the sense that the non-believer is a spectator.

Historically speaking, the present Protestant Sunday morning preaching service is the *missa catechumenorum* —that part of the service which catechumens were allowed to attend in the early church. The real service of the day, the eucharist, that which it was the privilege of the faithful to attend, becomes an occasional service. In many churches it is something tacked on to the preaching service, and upon which increasing numbers of church people turn their backs. It is a bit of ceremonial which means less and less. There are other ways of reminding oneself of the death of Christ without resorting to this outmoded imagery—this is the way many seem to reason. Among Unitarians the communion is observed in about forty per cent of the churches and has so nearly lost all meaning that even in those few churches a considerable portion do not receive of either the bread or the wine. Congregationalist leaders complain of the apathy of their constituents toward the service.

Liturgical Churches Growing

Meantime the Roman Catholic and Episcopal churches continue to make considerable inroads into the evangelical churches. This is particularly observable in New England, which is dotted with lovely meetinghouses, architecturally perfect, under tall elms on village greens. Often only a handful of people, usually old people, attend these churches while their children and grandchildren prefer the beaches, the golf courses and the highways—or occasionally the Episcopal or Catholic church. The New England churches were losing their grip even in Emerson's time. He attributed the decline to the second-hand preaching of other men's thoughts and urged as a remedy that each preacher find God for himself within himself and then boldly preach this God to the people. Since Emerson himself had rebelled against any kind of observance of the communion it is obvious that all sense of the divine presence had departed from it for him. This left only the sermon and placed upon the minister the burden of bringing into the church that sense of the presence of God which had rested before in the sacraments.

To the occasional man who combined both intellectual brilliance and pulpit oratory with a true internal piety—as for example Channing, Parker and Bushnell—there were given an opportunity and a challenge that raised him to the pinnacle. But such men were few and far between. Emerson's hoped-for generation of young parsons who should dare to cast aside the good models and become nothing less than newborn bards of the Holy Ghost failed to appear. Emerson himself had imitators—the thing he inveighed against—but no Emersons rose in the New England Puritan tradition.

What Phillips Brooks Did

When at last another voice shook New England, it came not from a meetinghouse but from Trinity Church, Boston, in the person of Phillips Brooks. The man-centered type of church service, symbolized so thoroughly by the meetinghouse architecture, did not develop in the direction of the high worship of God through the medium of the sacrament of preaching, but toward eliminating God entirely. With God gone from the center of things, the next step was his disappearance from men's thoughts and words until the bottom is now touched in the humanistic services incorporated in the latest and otherwise excellent New England book of hymns and worship, *Hymns of the Spirit*.

More than three centuries ago the Church of England found the medium of eucharistic worship which combined both the traditional liturgies with their God-centeredness and the public participation of the laity. The number of

feast days was reduced, the service shortened and, as we might say in today's slang, it was streamlined. In the effort to be democratic the English reformers even restored the communion of the chalice to the people, a doubtful boon in the light of modern hygiene and the slowness with which even a small congregation is communicated.

The best tribute to the wisdom of the English reform is to be read in the words of Roman Catholic writers of today who are working back toward a liturgy in which the people participate. Private masses said by a priest with only a server are deprecated. It is suggested that in monasteries and seminaries where there are many priests who now say private masses there be one high mass each day at which the priest present shall "concelebrate," that is, participate in the words of consecration. All, priests and laity alike, would communicate at this mass. In parish churches it is recommended that the people learn to recite the responses and parts of the mass together with the priest. In recognition of the difficulties of the Latin there is some agitation today for the recitation of all or at least part of the mass in the vernacular.

Needless to say, such a reform is possible though not probable. With a stroke of the pen the pope can order vernacular liturgies prepared. If this whole reform were to occur it would cause no small consternation among those pro-Roman Episcopalians who have been struggling for a century to prevent the people from taking communion at high mass. What an anomaly becomes the announcement often read in such churches, "Eight A. M.: Mass for Communion; Eleven A. M.: Sung Mass"! It would also add greatly to the strength of those Anglicans who have maintained right along that their Prayer Book as it stands without embellishments from present Roman Catholic practice is thoroughly loyal to the tradition of the early church.

The distribution of communion in the churches of the Disciples of Christ, which occurs each Sunday morning before the preaching service, is indeed a great improvement on the general form of Protestant Sunday morning service. Unfortunately it lacks through method of administration or defect of sacramental interpretation the sense of the divine presence which communion has in those churches where the people go forward and kneel at the rail to receive the elements. It is however a witness to Alexander Campbell's wisdom in his envisagement of a reunited church in that it is celebrated each Sunday.

Reform Preaching; Restore Communion

For the recovery of worship in Protestant churches two reforms are necessary. One is a reform in preaching whereof I have already written, namely, that the preacher recognize that the sermon is sacramental, a genuine vehicle of the presence of God. The other is the restoration of the holy communion to its proper place as the main congregational worship of each Lord's Day. The importance of these two reforms is in no way discounted by the fact that very few will agree, nor by the fact that such reforms are likely to be long postponed. Things may have to grow very much worse in the Protestant churches before reform will have a chance. Surely another fifty years of drift away from the churches comparable to that of the past quarter-century will find them in that state of human extremity which is said to be God's opportunity. Having exhausted all forms of pep preaching, sensationalism, revivalistic emotionalism, book reviewing, pulpit lecturing, sociological prescribing and proscribing, the churches may well begin to wonder whether their salvation may not, after all, lie within the pages of the New Testament. And wondering, they may discover again the key to all Christian worship: "This do in remembrance of me."

If Russia Wins

By John Haynes Holmes

RUSSIA is in the war. Naturally enough, most Americans are rooting for Russia to win. But before we become emotionally too involved, it would be well to consider what it might mean to have Russia win this war, or her particular share thereof. What would she get out of the struggle after it is all over? We may be sure that Russia is not going to fight through to victory for nothing. After she has scorched the earth of uncounted miles of her territory, laid down the lives of millions of her sons, seen her industries ruined, her cities bombed, her treasure wasted, and her dream of a communist utopia postponed for a hundred years if not altogether ruined, she is going to demand compensation in the settlement. Are we sure we are prepared to grant her demands?

Let us turn away from the battle for a moment and look into the future. Visualize the time when the fighting will be done and the peace must be made. What is Russia going to say and do?

The peace table, wherever it may be set up, in Geneva, or London, or Washington, will be an interesting spectacle. There will be Churchill, Roosevelt, De Gaulle, Chiang Kai-shek and the representatives of the governments in exile. And there will be Joseph Stalin, smiling amiably through his mustache, as he smiled in that famous picture of Molotov and Ribbentrop signing the Russo-German non-aggression pact, and as he smiled again in what is destined to be that equally famous picture of Molotov and Sir Stafford Cripps signing the Russo-British co-belligerency pact.

I

The Soviet dictator will sit along with the premiers, the presidents and the kings. His seat will be high up, near the head of the table. For the action of Russia will have been crucial if the Allies win this war. When the peace conference meets, Stalin's decision to fight in 1941

will be regarded as vital to victory in this war, as Wilson's decision to fight in 1917 was regarded as central to victory in the last war. Stalin will be well able to say to his associates, "*I* won this war for you. *I* bore the heat and burden of the day when the struggle was most critical. *Mine* were the blood, the sweat and the tears. But I won this war not merely for you but for myself, for Russia quite as much as for Britain. I must be listened to. I'll sit here at Mr. Churchill's right."

First on the agenda of the conference, undoubtedly, will be President Roosevelt's "four freedoms," as first on the agenda of the Versailles conference were Woodrow Wilson's Fourteen Points. With this initial discussion, Stalin will not be much concerned. He will sit there silently in his place, smiling his enigmatic smile, while the conferees debate how to establish the "four freedoms . . . everywhere in the world." Only when this question of "everywhere" comes to the fore will Stalin bestir himself. He will then say, in quiet tones, that these freedoms are interesting and undoubtedly important, but that, so far as Russia is concerned, they are not precisely . . . er . . . er . . . practicable. There will be other peoples excepted from their application, of course. Among these will be the 350,000,000 people of India.

The four freedoms having been dealt with as satisfactorily as the Fourteen Points were dealt with at Versailles, there will next come up the question of territorial settlements. Here Stalin will suddenly become alert, and, before anybody else has an opportunity to take the floor, will draw a slip of paper from his pocket and begin, "Gentlemen." Then he will proceed to lay down Russia's terms of peace. I venture to surmise that they will run something like the following:

1. Russia will annex Finland. In 1940, Stalin will explain, Russia was very lenient with Finland. When Helsinki sued for peace after losing the inexcusable war of 1939-40, Moscow respected Finland's independence and took only certain strategic points necessary to Russia's military security. Then, when Hitler pounced without warning upon the Soviets, Finland followed suit, and Marshal Mannerheim led Finnish armies on to Russian soil. There must now be left no danger of any repetition of this offense, Stalin will affirm. Leningrad must be made safe!

2. Russia will annex Latvia, Lithuania and Esthonia. Like Finland, these countries, Stalin will explain, were a part of ancient Russia. The peasants and workers of these countries are entitled to enjoy the same proletarian emancipation that has been granted to the rest of the Russian people. Furthermore, these countries, like Finland, are necessary to Russia's military security. They are her bastions and bulwarks against the chaos of western Europe. So what was done at Versailles in 1919, and undone in 1940, must now be undone again, Stalin will say.

3. Russia will annex Poland, or at least that part of Poland which belonged to Russia before the war of 1914. It is true that the restoration of Poland was one of the noble fruits of the First World War. It is true that the new restoration of Poland, after the debacle of 1939 and the fourth partition of 1940, was one of the few perfectly distinct purposes of the Second World War. What did Britain go to war for if not to save Poland? In what hope did Paderewski and all his heroic countrymen live in these last months, and Paderewski himself die, if not in the hope that Poland should be born anew? But Stalin will carefully explain that he shared in none of these promises. So far as the world knows, he gave no pledge to honor them when he joined the alliance with Britain. He has no sentiment about such things.

4. Russia will insist, under one form or another, on dominating the Balkans. Czechoslovakia, Hungary, Rumania, Bulgaria, Yugoslavia, Greece will fall under her sway as they now lie under Germany's sway. What more natural fruit of a victory in arms over Germany! And to these, undoubtedly, will be added the Dardanelles, as the key that turns the lock on all of eastern Europe.

5. Russia will probably demand East Prussia as her share of a dismembered Germany. Will Germany be dismembered? She certainly will, if this war is won by Britain and her allies. And in this division of the spoil, Russia will demand her ample portion.

6. After Europe, Asia! Here speculation is not so easy. But that Russia will openly and permanently take over Mongolia is probable; and that she will seize Manchukuo from Japan is not improbable. Russia's hunger for Manchuria is as insatiable as her hunger for the Dardanelles. And then there will be the settlement for all the aid she has given to China and the payment of Stalin's debt to the communist armies in that divided country.

II

Such is the memorandum of demands which Joseph Stalin will quietly but firmly lay before a peace conference gathered some years hence to liquidate a victory which, if won, will be won largely by his arms. Just Stalin's little bill for services rendered! And that bill will be paid, be sure of that, to the very last farthing! When Churchill hailed Stalin as an ally and Roosevelt pledged to him support in this war, this indebtedness was acknowledged. When Britain signed the co-belligerency pact in Moscow, she signed a blank check to be filled in later by Russia. The outcome, if victory is won, is certain. After an immeasurably exhausting effort to destroy nazi totalitarianism, the world will have succeeded only in putting in its place a more powerful, more widely extended, and therefore more formidable communist totalitarianism.

Does this mean that I do not want Russia, and with her Britain, to win this war? That I desire a German victory? Not at all! I do not hope for an outcome of this war in terms of victory, but rather in the familiar Wilsonian terms of "peace without victory." Not otherwise, it seems to me, can the interests of humanity be served in contrast to the interests of nations and empires. As I clung to this formula when Britain was fighting alone against Germany, how much more do I now cling to it when Russia has become the possibly deciding factor in the fray. Her entrance makes it certain that, if victory comes to either side, the triumph of totalitarianism is inevitable. There is no solution of our problem of peace in any victory in this war. Only "a peace without victory can last."

What has happened to our minds that we fail to see

these plain implications? *This is what war does to us.* This is what happens when we loose the forces of violence and expect them to bring us salvation. Everything passes out of control. The worst turns to the best. All the high purposes and ideals with which we entered the fight become poisoned or lost. Our minds become palsied and our consciences dead. In the struggle to beat down our enemy, lest he beat us down, we resort to any means, however vile, that promise to be effective. We accept any ally, however disreputable or dangerous, who agrees to help us out. Before we know it we are crying with Satan, "Evil, be thou my good."

Stalin says that "our war for the freedom of our country will merge with the struggles of Europe and America for their independence, for their democratic liberties." "Democratic liberties"—that phrase is as blasphemous on the lips of Stalin as it would be on the lips of Hitler. Russia in alliance with Britain, as in alliance with Germany, remains what she was and is—a totalitarian dictatorship to be matched point by point with the dictatorship of the reich. And now we find ourselves fighting against the latter to save the former! Where is democracy in such an issue? What becomes of liberty in such a fight?

This is the insane whirligig of war! Lift up the banner and draw the sword, and this is where we land. Our cause lost, our hope doomed, our integrity sacrificed—and all for nothing!

Christian but Qualified

By Margueritte Harmon Bro

THE LAKE is small, obviously "manufactured" and crowded. But sanitary! The guard at the gate assures us that gunny sacks of copper sulphate and large measures of chlorine take care of germs. Fascinated by the line of patrons straggling down the highway on foot, pedaling in on bicycles and arriving by car, we park under a big tree beside the sign "Qualified Christian Membership." Perhaps we have come upon something new in social brotherhood.

This is the small-town section of Jersey, a bit far out for commuters. The people who live in the near-by towns really live in them. They pay taxes here, work here, play here, go to church here—if and when they work or play or go to church. There are some small hosiery factories, offshoots of the Paterson silk mills, also a rubber plant, a gravel pit, a slate quarry and a surprising number of laundries. Local stores depend upon the buying power of the factory hands. Economic interdependence is as immediate and as apparent as the weather. This summer, with everything geared to munitions production, "times are good." More people eat more. More people swim.

No Vacations for Factory Folk

This summer is a hot one, with high temperatures and higher humidity—an enervating insistence of heat. Those who can have gone away. The merchants send their children to Scout camps. Their wives pull down the shades and keep house with as few motions as possible. But the factory people do not deal in vacations, nor in camps, nor always in window shades. They hunt for a spot where they may cool off. Hence these little "made" lakes. We have seen them all along the highway. "Strictly Christian Clientele." "Christian Membership Only." Now just who would be qualified for Christian membership in a bathing beach?

We watch the Sykes family arrive—their first trip this summer. "For weeks them kids has been hollering to come but I tell them, 'With the tires so thin, we don't dare risk them for nothing but papa going to the quarry.' Him and his two brothers and a coupla neighbors go to work together. But today he's got a half-day off and I says, 'We'll go.' "

We follow the Sykeses inside the Christian fence. They disappear into dressing rooms and come forth "all ready." Mamma Sykes is a mountain in yellow. She says that she borrowed the bathing suit, although one doubts that there could be another perfect fifty-six. She is frightened to death of the warm, turbid water but she has to look after the four smaller Sykeses. Papa Sykes is thin, stooped, tired, but all concern for mamma. "That's a brave one, mamma. You always was a brave one. Come right on out."

One Day in the Year

Shivering, clutching, fearful, mamma wades out waist-deep and then "ducks." She comes up triumphant. "It ain't nothing, kids. Come ahead." One concerted splash brings the four little Sykeses. The middle sized Sykeses have already made many large splashes and shouts. Forgotten the heat, the dirt, the troubles. For an hour or two—more likely for six hours because, after all, they have paid fifty cents admission—they are a happy family. They will remember this day all year and with each remembrance recover something of their bliss. If this is what is meant by "qualified Christian membership," we are for it.

We look about. Girls from a near-by laundry are enjoying their Saturday half-day off. Lila, we gather, could not come because she fainted twice during the morning. "She ain't a panty-waist and Bill ought to be clubbed for making fun of her. Him driving a truck outdoors where it's cool, what does he know about working in steam?" There must be a dozen girls from the laundry, brought in the car of an uncle of Gussie. Gussie has a shrill voice and an aura of garlic but a heart as big as an oversized tire, eager to help everybody make the most of a large afternoon.

A bunch of local boys from the truck farm over the

hill go off the diving board in a series of swans, gainers, jackknives. The girls from the laundry shriek a bit louder and those who can swim edge nearer the diving board. Stella shakes out her raveled-rope permanent in most enticing fashion and Gussie tells the world she's glad her curl "comes nat'rul." There is no pairing off of the young people. They come from different worlds and speak different languages.

'We Depend on Uncle'

When the youths from the hosiery mill arrive, it is a different matter. They are strangers only in the fact that the girls never met them before. Everything else they hold in common—their long hours, their poverty, their ignorance, their own brand of slang and their upsurging youth. For two hours they banter and splash and talk about how swell the water is, how swell the crowd, how swell to get out in the daytime. Finally, when uncle calls, the girls go home—with uncle. They cannot promise to meet the boys at the lake again because, says Gussie, "We gotta depend on uncle and he goes on the day shift tomorrow."

There seem to be so many mothers dragging in, babies in their arms, tiny youngsters clutching at their last year's housedresses. Mrs. Sudalski has twins, Delia and Doris, aged two. In contrast to their playmates, they are brown, solid, plump. Their mother pulls them in a handcart for three miles to the lake. One looks at her frail, thin form unbelievingly. "I lost five," she explains. "Two miscarriages, one born dead, and two died their first summer. That was back when we lived in Paterson. I'm not going to lose these two. They're as healthy as if they lived in a palace." She beams at the friendly little lake doing its best to ruffle its waves in the tired breeze. She stretches her arms to include the wooded hills beyond. "It's so pretty here, I tell Stanley it's worth the drag."

Evening closes in and the people keep coming. So much camaraderie in such small space. Mothers share their bottles of milk with other mothers' hungry children because "if you once leave you have to pay all over again to get back in." Fathers teach their small sons to swim. But nicest of all are the middle aged husbands who look after their shrinking wives. Somehow they seem to remember all they've gone through together, and their differences are washed away in their half-fearful enjoyment of the water.

Unrestricted and Unchristian

We are standing by the gate about to leave when we notice the manager talking loudly to a neatly dressed young couple who answer in apologetic tones. Plainly they are embarrassed. The manager shouts, "Can't you read?" The couple start to turn away. Now we see that their features are Hebraic. The wife says to her husband, "This is the fourth we've stopped at and we can't go no farther." The husband says, "Sometimes the signs don't mean a thing but these here ones do."

So *that* is qualified Christian membership.

The young couple drive away. So do we. We drive away hoping to come quickly upon some unqualified little lake, unrestricted, unchristian. Our stubborn minds keep wondering how many Jewish youngsters there are in and about the Paterson silk mills. Then suddenly we remember that there are a great many colored girls working in the near-by laundries. Where do you suppose they—? "Well, don't be fantastic just because you're upset." That's what we say to ourselves.

But we remember that over in New York state one citizen did get the crazy idea that the lakes and the seashore and the swimming pools—not to mention the parks and playgrounds—belonged to everybody, and that there should be accessible play space for all. His name is Robert Moses—not eligible for qualified Christian membership. For some fifteen years he held two active and unsalaried offices, president of the state council of parks and president of the Long Island state park commission. In his second capacity he has added 13 state parks, totaling 20,000 acres, to the one state park he found on Long Island.

Only One Moses

He has added sixty miles of wide boulevarded parkways, free of billboards, over which lower Manhattan may travel to the parks and beaches where literally hundreds of thousands of men, women and children find sun-swept and wind-clean places to play. In New York city, Moses has reclaimed Central park for the people, replaced the rich man's casino with a concession which caters to modest budgets, cleaned and enlivened the zoo, remade the comfort stations, planted acres of grass and thousands of trees, built ten million-dollar swimming pools for those who cannot escape the city, besides buying up scraps and parcels of land which he has turned into 273 additional supervised playgrounds chiefly in congested housing areas.

He had a battle. Indeed, he had fantastic struggles overcoming barriers of class and caste, political chicanery and public lethargy. But the energy and audacity of a Robert Moses are hard to come by. Apparently New Jersey has no counterpart, nor Illinois nor Massachusetts, nor many others of the great areas where congested housing underscores the necessity for public play space. What then?

Of course, there is the church which might conceivably feel called upon to answer the question. But by and large, church people have a place to play. Hundreds of Protestant churches practically close down in the summer because their membership is off on vacation, seeking the woods, the lakes, the mountains, the dunes, the seashores which cater, intentionally or otherwise, to "qualified Christian membership." But then, Protestants can scarcely be blamed for their indifference because they are inured to qualified Christian membership. Besides, a church member is so many other things at the same time he is a church member. He may also be a business man, a club member, a voter, a reader of newspapers and a former of public opinion. In these other capacities he sometimes lets his qualified Christian self down, especially when he is operating collectively.

For instance, most church-connected colleges which see themselves in any danger of a Jewish influx have a fixed quota for Jewish admissions. They are not advertised as

such but are strictly adhered to. "You know how it is, you let in a few and the place is soon overrun." "Do you want the Jews to take over?" "Why should Christians run a school for Jews? Let them run their own schools." It's a problem, as any college administrator can testify.

An Easy Line to Draw

Country clubs, too, guard their membership. "You have to draw the line somewhere." Anybody knows it would be very difficult to set hard and fast standards of culture or to measure educational qualifications. You could hardly throw out those who drink too much, or waste too much money, because who could say what constitutes "too much"? Likewise, ethical and moral standards shift and a club could scarcely psychoanalyze its prospective members. But racial lines are easy to draw.

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such but are strictly adhered to. "You know how it is, you let in a few and the place is soon overrun." "Do you want the Jews to take over?" "Why should Christians run a school for Jews? Let them run their own schools." It's a problem, as any college administrator can testify.

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the Christian pacifists, "entirely." Indeed, there is a great deal in the first two pages of his article with which one can feel considerable sympathy, if not agreement. But when one turns the page and comes upon the statement that there are Christians who believe that non-violent love may be "the greater of two evils," one realizes with a shock to what depths of blasphemy this ethical relativism can lead. If a Christian can call love, under *any* circumstances, not only an evil, but the greater evil, how can he complain if others despair of receiving any moral leadership from him?

The real reason for Mr. Marion's repudiation of pacifism seems to be that it has not worked miracles in accordance with his former naive expectations. It may be trite but this statement seems to need repetition: pacifism has not failed; it simply has not been tried on a large enough scale. And it will not be tried on a large scale until it has first been practiced by a few.

St. Louis, Mo. F. Warner Fischer.

Another Change?

Editor The Christian Century:

SIR: Since circumstances determine the application of principles, I wonder what will be the effect of peace when the circumstances are changed again. Will the author of the article, "Conscience and Circumstance," change his mind again and be a pacifist once more?

Quincy, Mass. Frank C. Seymour.

What Shakespeare Said

Editor The Christian Century:

SIR: If Mr. Marion wishes to liken himself to the lover in

"I loved thee, beautiful and kind,
And plighted an eternal vow;
So altered are thy face and mind,
'Twere perjury to love thee now"

let me remind him what the immortal Shakespeare said about such love:

"Let me not to the marriage of true minds
Admit impediments: love is not love
Which alters when it alteration finds."

Eighth Street Mennonite Church, G. S. Stoneback.
Goshen, Ind.

Where Break the Circle?

Editor The Christian Century:

SIR: J. H. Marion's article should bolster Mr. Gibson in his argument about "The Flight of Moral Leadership." What is Mr. Marion's ethic? He speaks only of "circumstantial morality." In his case this seems to be no morality at all. For there are no guiding principles which are to serve authoritatively. It seems we are to live according to the world's ethical pattern, only perhaps a "little better." Was this, then, as Mr. Marion implies, the ethic of Jesus? Was he really crucified for that?

Mr. Marion makes the same point that Reinhold Niebuhr and others are stressing—"tyranny is worse than war." They fail to see that war produced the present tyranny. Furthermore, though we might dethrone this tyranny through taking up arms against it, this war will spawn other tyrannies. For war by its very nature is tyrannical and tyranny-producing. Where are we going to break the vicious circle?

Congregational Church, Horace M. McMullen.
Edgewood, R. I.

'Then We Are Guilty'

Editor The Christian Century:

SIR: Pacifists who know J. H. Marion, Jr., will not be happy to learn that he has separated himself from their ideals, but they will surely grant him the right so to do. And few will lose respect for him just because he has seen fit to follow a light that to him is clearer and more meaningful, as long as his new faith is as honestly held as his pacifism once was. But why should Mr. Marion insist that pacifism has left him—unless, of course, he actually does mean to parallel his experience with that of Mr. Willkie. But Mr. Willkie is associated with something about "campaign oratory" which I would be reluctant to attribute to Mr. Marion. The present view of the pacifist, at least as I understand it, is simply that war is wrong, and being wrong it cannot be used to achieve good. We hold that only goodness can overcome evil; that evil means only intensify evil results, even as they must inevitably determine those results. What love cannot presently obtain we will postpone until love finds a way, and in the interim we will keep on loving. If this is to reduce love to an objectionable "rule," then we are guilty.

First Presbyterian Church, F. I. Cairns.
Conway, Ark.

Our 'Open Policy'

Editor The Christian Century:

SIR: May I express to you my appreciation of the article "Conscience and Circumstance" by J. H. Marion, Jr. It is the type of article for which I have been waiting for some time. I am frank to say that the article expresses some of the views that have been taking shape in my own mind.

I trust you won't mind my saying that I have not been receiving a great deal of light from The Christian Century for many weeks. You have a right to your opinion as I have to mine. Yet I continue to read your magazine religiously even when I am in sharp disagreement with many of the views expressed therein. I have done so for over twenty-five years.

One thing I like about your journal is your willingness to publish an article like "Conscience and Circumstance." It is an indication of your desire to present varied viewpoints. All strength to you in continuing to maintain an open policy as a Christian periodical.

First Congregational Church, Wilbur S. Deming.
Washington, Conn.

Why on the Defensive?

Editor The Christian Century:

SIR: If, in the first place, J. H. Marion, Jr., admits in his article "Conscience and Circumstance" that "I was never among them" (the absolute pacifists) why, in the second place, is he so concerned with the defense of his abdication from their ranks?

First Baptist Church, David R. McKechnie.
Oconomowoc, Wis.

A Newfoundlander Balks

Editor The Christian Century:

SIR: Apart from the general argument of Dr. Silcox's reply to Dr. Stanley Jones, I was interested in one or two references. Being a Newfoundlander myself, I balked on his sweeping analysis of Newfoundland's place in the empire. Has Newfoundland ever been educated for independence? This is a crucial question usually ignored by partisan writers in such discussions. How is loyalty built up and what does it signify? How is a country "held"? Newfoundland is England's oldest colony and one of the most backward. Newfoundland has very little pride in a commission government. Taking a superficial view of things may lend support to an argument, but escape reality.

In another place Dr. Silcox states that "colonies are sometimes held not because they are profitable . . . but because the world being what it is, they might be used by other powers as points from which to strike at parts of the empire or commonwealth which are essential to its very existence." Why then condemn Soviet Russia for holding a small part of Finland for the very same reason?

United Church of Canada, R. E. Gosse.
Long Branch, Ont.

Leaders of Adult Movement Confer

Wawasee Scene of Midwest Meeting—Indiana Negroes Win Honor Awards —Kagawa Visits Indianapolis

(Correspondence from Indiana)

INDIANAPOLIS, July 15. — Indiana is having its full quota of summer conferences, both denominational and cooperative. The most recent of these was the Western Great Lakes Regional Conference of the United Christian Adult Movement which was held at Lake Wawasee the second week in July. The director was Wilbur C. Parry, Disciples' national director of adult religious education. Associated with Mr. Parry was an unusually strong faculty which included Howard J. Baumgartel, Indianapolis church federation secretary; James A. Crain, secretary of social education for the Disciples; Chester Miao, distinguished Chinese leader; and Errol T. Elliott, well known Quaker. Included in the program were courses in Bible, personal faith and experience, Christian family life, church life and outreach, community issues, basic social problems and world relations.

* * *

Huge Crowd Attends a Church of God Camp

Twenty thousand persons attended the annual international camp of the Church of God at Anderson. At Bethany Park numerous Disciples conferences have met and others are scheduled. The White River conference of the United Brethren has conducted a youth camp and ministerial assembly at Indiana Central College with Bishop-Emeritus H. H. Fout as one of the principal leaders.

* * *

Federation Award To Winders

An important recognition of the Indianapolis church federation each year is the granting of the interracial merit award to one designated as having made a major contribution toward interracial understanding and good will. This year the award went to Charles H. Winders, now retired, but formerly a pastor in the city and a onetime federation secretary. Dr. Winders has long served on the board of Flanner House, the city's famous Negro community center.

* * *

Indiana Negroes Win Honors

To the brilliant young superintendent of Flanner House, Cleo W. Blackburn, there has come a fellowship for advanced study granted by the Julius Rosenwald fund. Recipients of this year's Rosenwald awards included 24 white southerners and 40 Negroes. They were selected from more than 500 applicants. From Fort Wayne comes word of another Negro who has received unusual recognition. Samuel E. Stuart, Jr., an infantile paralysis victim who was valedictorian in his high school graduating class, is one of 39 high school graduates in the nation to receive a Harvard scholarship. It carries a grant of $1,000 for the first year and $1,200 for each of the next three years of his college career. A Fort Wayne service club supplied transportation for this physically handicapped young Negro throughout his high school years.

* * *

Parsons Ends Quarter-Century Service

T. J. Parsons has resigned as executive secretary of the Indiana Baptist convention, completing 25 years of distinguished service in that office. Far from being merely a denominational leader, Dr. Parsons is known for his ecumenical spirit and his interest in the life and work of other churches.

* * *

Kagawa Visits Indianapolis

The outstanding popular meeting in Indiana in late June was the Kagawa gathering sponsored by the Indianapolis church federation and other groups. The simplicity and childlike sincerity of the man won those who met him. As always, he gave himself freely and even beyond his strength, meeting with small groups of friends in unscheduled gatherings. In interviews he asserted that the war in Europe and Asia is due to a "failure to Christianize economy." He denied that a U.S.-Japanese war is inevitable, necessary or likely.

* * *

Car Salesman Becomes College President

The new president of Wabash College, Frank H. Sparks, is a former automobile mechanic, salesman and automobile accessories manufacturer. This 50-year-old Baptist, who now heads a Presbyterian college, received his master's degree at 46. His bachelor's degree had come from Butler University, Indianapolis, at 44. His doctorate came from the University of Southern California, where he lectured on marketing, sales management and personnel work. The new president, who takes over in the fall, succeeds President Louis B. Hopkins, who died last year after 15 years at the helm of Wabash.

* * *

Supreme Court Issues Warning

The Indiana supreme court has warned prosecuting officers and "patriotic citizens" against what it terms "sabotage of constitutional liberties." The decision came in a reversal of a case in which the tribunal said there were "grave doubts as to whether a fair trial has been given a stranger charged by the legal representatives of the state with being a communist who disrespects the flag."

Eighty leaders of churches of the Disciples over the nation met in Indianapolis recently to consider plans for raising $1,000,000 to meet emergencies brought on by national defense and the world conflict.

GEORGE WALKER BUCKNER, JR.

Justice Inducted In Park Cabin

Chief Justice Takes Oath in Colorado—Van Dusen Sees Church Immune to Jingoism—Senator Is Heckled

(Correspondence from Colorado)

DENVER, July 9.—In a summer cabin high up in the Rocky Mountain National Park Harlan F. Stone took his oath of office as chief justice of the United States. Park service officials, some 25 uniformed rangers, and newsmen looked on as the oath was administered in Chief Justice Stone's log cabin. He shook hands with David Canfield, superintendent of the park, and with the rangers, and the ceremony was over. Thus simply was the chief justice of the highest judicial tribunal in the world inducted into office.

* * *

Rotarians Dedicate Natural Theater

Rotary International brought 10,000 members to Denver for their convention. They made the first use of the new municipal auditorium and dedicated the new "Amphitheater of the Red Rocks." Situated ten miles east of Denver among giant rocks, it seats 10,000. At this initial meeting the president of Rotary International spoke in a nation-wide broadcast. The Denver symphony orchestra played and Helen Jepson, Metropolitan Opera soprano, sang. Colorado Methodists, under the leadership of Bishop Wilbur Hammaker, concluded their annual conference with a service in this amphitheater, with 8,000 in attendance.

* * *

Speakers Stress World Affairs

"You've got to make a new world. God help you if you don't." So spoke Paul Roberts at the Mesa College commencement, Grand Junction. "This generation has been characterized by man's mastery of nature," he said. "We have done a splendid job of that. But we haven't learned to live together decently, nobly, helpfully and usefully." Henry P. Van Dusen of Union Seminary, commencement speaker for the University of Denver, said: "The people of America will not be stampeded as they were when Woodrow Wilson unfurled his flaming ideal of making the world safe for democracy. The intervening years have made the American people cynical of signs. In the church there is far less jingoism than in the last war and one thing is sure—the church will not bestow its blessing."

W. D. Armentrout, acting president of Colorado State College at Greeley, observed: "We did a good job of debunking war, but we put nothing else in its place. We missed our chances of leading the younger generation into a saner world. We failed to give them a moral equivalent for war and now we find ourselves in another

world conflict." J. W. Baily, professor in Berkeley Baptist Divinity School and past president of Colorado Woman's College, was the commencement speaker for the college this year. The school graduated the largest class of young women in its history.

* * *

Citizens Consider How to Control Government

The third annual Citizens Conference on Government Management was held in Estes Park. It is sponsored by the University of Denver and the Alfred P. Sloan foundation. George V. Denny, Jr., president of Town Hall, presided. Many prominent leaders addressed this conference attended by some 500. T. V. Smith, congressman and professor in the University of Chicago, remarked: "In the rugged language of the mountains, there simply ain't gonna be no next stage in the American liberal tradition unless we crush the nazi monster and uproot communism from the face of the earth."

* * *

And So Forth

Senator Pepper of Florida recently spoke to a Denver audience not exceeding 1,000. His fiery presentation produced several hecklers who were promptly ejected from the auditorium.

Charles A. Wing, pastor for several years of the First Unitarian Church, recently became minister of the First Parish Church in Quincy, Mass.

Raymond F. Suerig, formerly of St. Louis, has just begun his ministry with the Twenty-third Avenue Presbyterian Church, succeeding Otis D. Ironmonger.

Six downtown Denver churches began their series of union Sunday evening services in the Civic Center on June 6. Dr. Kagawa spoke July 13. John Timothy Stone and Clarence McCartney are among the August preachers.

Tom J. Davis of Butte, Mont., an attorney and a prominent Baptist, was elected president of Rotary International.

More than 500 ministers and laymen attended the 57th annual conference of the Evangelical Free Church held in Denver.

One of the downtown churches of Denver registered guests from 36 states and three foreign countries within six weeks from June 1.

CLARENCE W. KEMPER.

Clergymen Will Promote Collective Bargaining

Seven clergymen in New Haven, Conn., have formed a church committee for collective bargaining in the interests of workers in the Winchester Repeating Arms Company. The ministers, who conferred with A.F.L. and C.I.O. organizers before forming their committee, said that the purpose of the church committee is "to assist labor to organize the Winchester plant." The clergymen are led by J. George Butler, pastor of the Summerfield Methodist Church, 70 per cent of whose congregation work at the Winchester plant. Mr. Butler pointed out that both the Methodist Church and the Federal Council of the Churches of Christ in America have stood for collective bargaining for more than 30 years, or since the adoption of the Social Creed of the Churches in 1908.

European Peoples Canadian Concern

Protestants Make Little Headway—Help Sent to British Churches—French Canadians Still Loyal

(Correspondence from Eastern Canada)

TORONTO, July 13.—The problems faced by Protestant churches in their work in areas largely populated by immigrants from Orthodox and Roman Catholic countries in Europe were recently discussed before the convention of Baptists of Toronto and Quebec by Prof. Watson Kirkconnell of McMaster University. "If we are honest," said Canada's greatest linguist, "we shall admit that the traditional Protestant churches of Canada have had little success with these people, and we Baptists perhaps least of all. The Presbyterians once enjoyed a brief and spectacular vogue with the Ukrainians, and in 1907 claimed to have taken in nearly 40,000 members in the first four years of their work. But when they suddenly decided, as a matter of policy, to suppress the traditional vestments, ikons and ritual that they had thus far taken over from the Ukrainian past, the whole movement was wiped out overnight."

* * *

British Israel In Trouble

Recently, the British-Israel movement in Canada published a full page advertisement in the Toronto *Globe and Mail*, attempting to build upon the patriotic sentiment created by the war to support their thesis that the British people are the ten "lost tribes" of Israel, and therefore God's chosen people. Other newspapers instituted a telephone questionnaire of ministers in the city concerning the validity of the British-Israel contention. Many of its errors and dangers were freely ventilated. Soon after the advertisement appeared, Hitler and Stalin came to blows and Churchill announced that Britain would support Russia. This put the British-Israelites in a very embarrassing position. The event did not harmonize with their readings from prophecy, so they gave expression of their opposition to this quasi-alliance. But they will probably discover some text in Holy Writ to rescue them from their embarrassment. Proverbs 28:15 will not help them, however: "As a roaring lion and a raging bear, so is a wicked ruler over the poor people." That is hardly "prophecy."

* * *

Send Help to British Churches

In addition to raising about $800,000 in war savings stamps towards the eventual liquidation of its deficit, the United Church has already sent $32,000 to the Methodist, Presbyterian and Congregational churches in the United Kingdom to aid them in their emergency, and it hopes to increase this amount in a short time to $50,000. In acknowledging one of the gifts, Sidney M. Barry writes, "I think I can say without exaggeration that the churches are taking a more significant place in the life of the community than at any time in recent years."

* * *

French Canadians' Loyalty Firm

One of the most hopeful signs for Canada is the loyalty of the French Canadians in the present crisis. A reading of the French-Canadian press reveals that there has been some searching of heart since the fall of France, and some internal controversy between those who were for Petain and those who favored De Gaulle. But editorials in such a responsible paper as *L'Action Catholique* of Quebec reveal a gratifying urbanity and fairness. There is a wistful sadness as it enlarges on the fate of France. Beneath the lines one feels the assurance that French Canada realizes better than formerly the feeling which English-speaking Canada has maintained towards the United Kingdom. But in the June 3 issue the editor goes on to say that no matter how grieved they may be over the collapse of France, they must view the war first and last as Canadians, since it "is Canada which remains our country." Even if Britain and France come to blows, "it is in the interest of the French Canadians, as well as their duty, to show themselves more Canadian than French. For those who love France greatly as do we, let us add that to carry on the present war as Canadians will really be the greatest service which we can perform for conquered France."

* * *

Unemployment Insurance Now in Force

Unemployment insurance came into effect on July 1. Every employee receiving less than $2,000 a year will find a certain amount of wages deducted to cover dues to the general fund. This will be supplemented by amounts paid by the employer and the government. A further reduction in the pay envelope will be occasioned when the defense tax, to which every employee receiving more than $600 a year is liable, is increased from 2 to 5 per cent in the case of married persons and from 3 to 7 per cent in the case of single persons.

* * *

Monetary System Defective

Wartime financing offers strange anomalies, and brings into sharp focus all the inadequacies of our present monetary system. The rising scale of wages and prices clearly indicates a kind of inflation, while the inability or unwillingness of provincial governments to check inflated assessments on real estate in many municipalities renders the property less valuable than it actually should be. Eventually it becomes impossible for the owners either to hold the property, to sell it or to borrow against it. Again, the high profits taxes imposed on many corporations, some of which have not paid dividends for years, make amounts which would otherwise be available for dividends non-existent. This immediately causes a shrinkage in their market value. Both cases constitute what is substantially deflation, which is in existence with a vengeance at the very time that some of the more thoughtless warn against inflation. So it comes about that we

have deflation at one end and inflation at the other.

* * *

Fear Middle Class Will Be Wiped Out

This means ultimately the liquidation of the middle classes whose capital tends to be invested either in real estate or in industrial stocks. It is the middle class who provide largely through careful savings the capital of the nation, and it was the reduction of the middle class that made nazism in Germany possible. The Rowell-Sirois report was designed to ease the situation for the owners of real estate, but the shortsightedness of certain provincial premiers prevented a satisfactory adjustment of this issue. If revolution in the monetary system comes, theirs must be the major responsibility. Perhaps there is no just system of taxation possible, but there is a general feeling that some radical changes are needed both in our monetary system and in our method of taxation before another huge government loan is offered to the people. Blood cannot be obtained from a stone, and our monetary system is not properly responsive to the productive power of the nation.

CLARIS E. SILCOX.

Quakers Buy Milk For France

The American Friends Service Committee has just learned that its application for the purchase of 243 tons of Swiss milk, now available for France, has been approved by the U. S. treasury department. According to the committee, Quakers in unoccupied France have been reaching 50,000 children through the daily canteen meals in the schools. The Quakers, it was revealed, have also proposed a practical plan to re-establish French and refugee families in abandoned French villages. The rebuilding of two such villages is already under way. The Unitarian Service Committee assumes financial responsibility for one of them.

Churches Help to Reduce Lynchings

Crediting reduction in the number of lynching in the south to a more determined stand against the practice by the Protestant churches, the bureau of research at the Tuskegee Institute has announced that three lynchings of Negroes have beeen recorded for the first six months of 1941. They occurred in Georgia, Florida and North Carolina.

Dr. Jones Named for Important Post

Murray D. Van Wagoner, governor of Michigan, has appointed Edgar DeWitt Jones, prominent Detroit clergyman and staff correspondent to The Christian Century, to succeed Paul W. Chase as a member of the Michigan Corrections Commission. The term of service is six years.

2,000 Ministers Sign Peace Pledge

More than 2,000 Protestant ministers from every state have now signed the statement voicing "unalterable opposition" to America's "present threatened belligerency," and pledging themselves not to use their ministry to "bless, sanction or support war," according to an announcement by the Fellowship of Reconciliation.

Britain Welcomes Skill of Russians

Encouraged by Soviet Resistance—Mr. Eden Rejects Any Negotiation—Archbishop Defines Property

(Correspondence from England)

KETTERING, July 7.—The second week of the war between Germany and Russia is ended. We have tried to look into the dim mists behind which armies such as the world has not seen are grappling along the front from the Baltic to the Black sea. At the moment it is encouraging to hear of the stubborn resistance and military skill of the Russians. In the same week the news came—as a surprise—that General Wavell was leaving the Middle East for India and General Auchinlech from India was to succeed him. At the same time a member of the war cabinet, Mr. Oliver Lyttleton, is to take a position similar to that of a commissionership in the Far East. It is a change in constitutional procedure but the prime minister did not think it should be a subject of debate in Parliament. Mr. Lyttleton will take over the political duties which fell to General Wavell.

* * *

New Shake-up in Propaganda

Clearly, by this and other appointments the prime minister means to make it plain that the direction of the war in both its civil and military sides must not be too much centralized in London. Swiftness in decision is of the essence of modern warfare. It is necessary also in news and propaganda. The importance of this arm does not appear to have come home to all statesmen. There has been a contention proceeding for some time between the ministry of information and other departments from which it must get its news. The changes announced by the government to make these relations swifter and to give more responsibility to the minister of information did not altogether satisfy the critics who spoke from all sides of the house. They were received rather as an advance but not a sufficient advance in the recognition of the tremendous importance of this arm.

* * *

New Europe Begins In Britain

Mr. Eden, speaking on July 6 at Leeds in an open-air meeting, used some important words. They were clearly meant to guard against a probable peace move on the part of Germany: "We are not in any circumstances prepared to negotiate with Hitler at any time on any subject." He added that it was not in Berlin or Rome that we see the beginnings of a new Europe, but here in Britain.

Last week Mr. Alistair Cook, speaking from New York, illustrated with lucidity the difference in authority between a speech by, say, Colonel Knox and one by such a cabinet minister as Mr. Eden. Colonel Knox is not expected to speak with the authority of the President or of a cabinet. There is no cabinet in our sense in America.

thoughtful books

Is the Kingdom of God Realism?

★ E. STANLEY JONES

"A full and detailed examination of the teachings of Jesus Christ leads Dr. Jones to the conclusion that Christianity is the only realism in the world today, and, consequently, the practice of Christ's religion is the only adequate way to peace of mind and health of soul and body for the individual, as also to the general well-being of society. . . . The book will bring to all who read it a fresh consecration to the cause of the Kingdom." —*Canadian Churchman.*

$2.50

Let the Church Be the Church

★ ELMER GEORGE HOMRIGHAUSEN

"This searching message sanely but forcefully presented has the weight of scholarship but the drive of deep personal concern and conviction. . . . All of the nine 'sermon essays' have merit—four of them containing the message which the author burns to declare: 'Let the Church Be the Church,' 'The Eternal Cross,' 'My Church,' and 'Jesus Christ Is Our Religion.'. . . To this author the Church is still Christ's agency in the world."—*Religion in Life.*

$2

The Challenge of Redemptive Love

★ TOYOHIKO KAGAWA

"The meditations that appear in his book interpret redemptive love as 'eternal truth,' and also unmistakably identify it with the carrying of the cup of cold water to the thirsty and efforts to provide decent housing for those who live in slums. Each chapter closes with a prayer."—*Federal Council Information Service.*

$1.50

This Is the Victory

★ LESLIE D. WEATHERHEAD

"The book answers a question that will not down: 'How can an English Christian endure the storm that is sweeping down upon his world?' The answer is 'Faith Is the Victory.' . . . The preacher may open the book in search of sermonic material; he will read it, to the enrichment of his soul. An American layman may choose it because of his interest in the great trial of his British brothers; he will read it to the strengthening of his faith in our God who will 'bring it to pass.'"—*Christian Advocate.* $2

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PRICES SLIGHTLY HIGHER IN CANADA

Mr. Eden on Saturday spoke the mind of the prime minister and the cabinet. That is taken here as a matter of course. Appreciation of this difference would contribute to better understanding.

* * *

Famous Peace Advocate Dies

Lord Parmoor, who died last week, in the first phase of his public life was an ecclesiastical lawyer *par excellence*. In the second phase he entered into political life with a singular breadth of interest and with a passionate concern for the peace of the world. As a means to that end he rendered a devoted service to the League of Nations. It was one of the surprises in political life when this famous lawyer took office in a Labor government as president of the council. No one ever doubted the integrity of his character and no public man held a higher place. His son, Sir Stafford Cripps, in his career has also displayed the readiness to meet unpopularity which is a sure prelude to success in the political world. His later service to the nation is well known everywhere. It would not be surprising if he played a great part in post-war affairs. Like his father, he is greatly respected for his learning, and, like him, he is a man who is trusted.

* * *

Scottish Pastor Succumbs

Dr. Archibald Fleming died last week. He was and rejoiced to be the pastor of all Scots in London, whether they were ministers of the crown or domestic servants. In Pont street there stood, until its recent destruction by a bomb, St. Columba's, which was the home not of a congregation within the Presbyterian Church of England but of a congregation within the Church of Scotland. Dr. Fleming in his preaching and his pastoral gifts ministered there for many years, and had among his elders statesmen and generals.

* * *

Dr. Temple Defines Property Rights

Dr. Temple gave a radio talk on "The Social Charter" last week. It reads like the utterance of a doctor of the church. He traced the continuity of the living tradition of the church especially on the "nature, rights and duties of property." Dr. Temple proceeded to sketch the progress made in England from the days of the Christian Socialists, in which he himself has played a great part, to the Oxford Conference on Church, Community and State and to "Malvern." At the end he defined once more what the fundamental elements in the Christian tradition must be: (1) Property is necessary to fullness of personal life and this is its justification. (2) But the life of every individual is within the fellowship of the community so that property divorced from all social function or service forfeits that justification. (3) The mere lending of money should not be a means of acquiring control over another man or his activities, and the interest payable, if any, should be proportioned to the service rendered, not to the relative strength and weakness of the parties to the transaction. (4) Commerce should be an exchange at fair prices for the benefit of both parties and of the community generally, not a rivalry in which each seeks to buy cheap and to sell dear.

* * *

Cook's After A Century

A hundred years ago on July 5 a certain Thomas Cook, who lived in Market Harborough, arranged a trip for a local temperance society from Leicester to Loughborough, a distance of 12 miles. From such a small beginning has come the world-famous Cook's, the firm which can arrange a tour of central Africa or a turn round the habitable earth. Wars must be abhorrent to the soul of Cook's, which stands for the discovery by the ordinary man of lands beyond his near horizon. It has never ceased to show the same spirit of adventure as that which filled Thomas Cook in 1841. "The whole thing came to me," he said, "by intuition and my spirit recoiled at the idea of imitation."

* * *

What Will the Young Men Write?

A critic dealing with the new books said that we have to depend upon the established writers since the young men are now busy upon other things. When they come back, they will write, but no one can tell what they will write. That is perhaps being determined now. Several books which have come my way this week would be welcomed at any time. *In Diplomacy and God* there is the work of an expert who can strip diplomacy of its disguises, and not diplomacy only. The author has faith that "God is ready to do his ninety-nine per cent if we will do our one per cent. We merely have to choose the way of God."

Among books of poems are William Plumer's collected poems, *Plant and Phantom* by Louis Macniece and *New Year's Letter* by W. H. Auden. It strikes the reader at once that, like so many in this generation, Mr. Auden has been found by Kierkegaard of whom he writes with understanding. Before this letter is printed Miss Dorothy Sayers' book on *The Mind of the Maker* will be published. It will be of immense interest.

EDWARD SHILLITO.

Willett, Clark Books

Man's Vision of God:
CHARLES HARTSHORNE $3.00

The Man Christ Jesus
JOHN KNOX $1.00

Form and Freedom in Worship
CLARENCE SEIDENSPINNER $2.00

What Is Christianity?
CHARLES CLAYTON MORRISON $3.00

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HUGH STEVENSON TIGNER $1.50

Highland Shepherds
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HALFORD E. LUCCOCK Two vols., each $1.50

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Indians Propose Dominion Status

Conference of Leaders Seeks Cooperation With Viceroy—Favor Britain but Would Change Present Policy

(Correspondence from India)

TIRUVALLA, April 3.—(Delayed by censor.) The present political situation in India, which finds practically all the former ministers of the Congress governments in seven provinces in prison, along with several thousands of other people, does not satisfy anyone. Some days ago a representative conference of Indian leaders, outside the National Congress and the Muslim League, was held in Bombay. This conference adopted some resolutions which Sir Taj Bahdur Sapon will present to the viceroy as a plan on which the present deadlock in India can be solved. The conference has only voiced with restraint the feelings of a large section of Indian opinion favorable to Great Britain and the cause for which she is fighting, but which is greatly disheartened by the British government's present Indian policy.

* * *

Ask Promise of Dominion Status

The main demands of the Bombay conference are: (1) that during the period of the war the central government should be reconstructed and made responsible to the crown; (2) that in view of the immediate and future effect of war on India, no political parties should be placed in such a position that they can prevent the formation of a national government in place of the present bureaucratic government of India; (3) that all the portfolios, including those of finance and defense, should be transferred to non-official Indians; (4) that in regard to all inter-imperial and international matters the new government of India should be treated on the footing of a dominion government; (5) that there should be a declaration that within a fixed period after the conclusion of the war India will enjoy the same freedom, status and powers as will be enjoyed by Britain and the dominions.

* * *

To Study Islam In Aligarh

Eleven years ago the Henry Martyn School of Islamic Studies was established at Lahore with the cooperation of several British and American missionary societies working in India. After eight years of good work at Lahore, which is a great Islamic center, the school was moved to Landour, a hill station where missionaries go during the summer. Now it has been relocated at Aligarh where there is the great Muslim university. The new principal, Dwight M. Donaldson of the American Presbyterian mission, was for many years a missionary in Persia. He has a great reputation for scholarship, experience and intimate knowledge of Islam. Dr. Donaldson and the other members of the staff have received a kindly welcome from the authorities of the Muslim university. This friendliness provides a good start to the new venture.

* * *

Syrian Christians Seek Unity

In The Christian Century of Dec. 25, 1940, there was a sentence in the editorial "Thinking Organically" which stated that "two years ago the Syrian Antiochian Orthodox Church was received into the Council." This referred to the World Council of Churches. This information was of great interest to us here. The Syrian Antiochian Orthodox Church of the U.S.A. is the same as the Jacobite or Orthodox Syrian Church of South India, which has over 400,000 members in Travancore and Cochin. But this church does not officially cooperate with the National Christian Council of India or interchurch organizations. This is due to an internal division which occurred 30 years ago. Efforts were made in the past by Bishop Gore and by Lord Halifax, when he was viceroy of India, to bring about a settlement, but nothing came of them. Recently there are signs of an earnest desire for peace, and during the past two weeks conferences between the two sides have been going on. A large measure of agreement has been reached. It will greatly strengthen the Christian cause in India if the split in this church is healed as the result of the conversations and negotiations now going on.

* * *

And So Forth

From July 1, 1941, Sir S. Radhakrishnan will take up the professorship of Indian culture and civilization in Benares University. This new appointment will not in any way interfere with his engagements in Oxford or in connection with the vice-chancellorship of the Benares Hindu University.

A company with substantial capital has been formed in the Mysore state for the manufacture of motorcars. According to present plans, cars manufactured by this company should be on sale in India before the close of 1941.

P. OOMMAN PHILIP.

Quakers and Episcopalians Confer on World Order

A joint Quaker-Anglican conference was held in South Byfield, Mass., July 17-18 to "explore in fellowship the spiritual bases of a new Christian order." The conference was organized under the direction of Rufus M. Jones, Quaker leader, and the Social Justice Committee of the Society of the Companions of the Holy Cross.

More Methodist than Quaker C.O.'s

Exclusive of the traditional pacifist churches, more Methodist conscientious objectors have been certified for assignment to civilian public service camps than of any other denomination or faith, according to a survey prepared by the National Service Board for Religious Objectors, Washington. Out of a total of 1,830 c.o.'s representing 86 different denominations or groupings, the Methodists were third with 134. Topping the list were the Mennonites with 624 and the Brethren with 225. Both are traditional "peace churches." The remaining six groups follow: Quakers, 130; Jehovah's Witnesses, 124; non-affiliated, 88; Presby-

friendly books

These Three Alone

Know Thyself—Control Thyself Give Thyself

★ *FRED TAYLOR WILSON*

"The book treats the whole personality of man and the complete functioning of every part in ultimate obedience to Jesus Christ. The author traverses wide fields of literature and makes illuminating use of many sources to illustrate and enforce the life worth living." —*British Weekly.*

"Here is a fascinating appeal to rational introspection; it brings a salient philosophy right to our door. . . . Get the book."—*Southern Churchman.*

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Life's Intimate Relationships

★ *TALMAGE C. JOHNSON*

Some of the Chapters: THE CHRISTIAN VIEW OF SEX. THE TRUE VALUE OF SELF. ACHIEVING HAPPINESS IN MARRIAGE. THE WAY TO SUCCESSFUL PARENTHOOD. DO YOU LIKE YOUR PARENTS? HOW TO GET ALONG WITH IN-LAWS. FACING DOMESTIC CRISES.

"It is heartening to find one with the ability and courage to lift these tremendous subjects out of the secrecy of gossip and mystery into the open of the frank teachings of Christianity. . . . This is a volume that can be recommended without reservation."—*Dr. John L. Hill* (in THE TEACHER).

$1.50

Songs in the Night

★ *W. R. SIEGART*

"The songs, in prose, are wrought from human experience and should be of infinite comfort to all who read them. There are songs for the 'night of failure,' the 'night of doubt,' the 'night of sin,' the 'night of sorrow and of suffering,' and the 'night of death.' Mr. Siegart gets about as close as it is humanly possible to get to the very heart of the causes of human anguish. . . ." —*E. Martz Schoffstall* (in the Reading TIMES).

$1

The Evening Altar

★ *CARL WALLACE PETTY*

"No one can read these brief addresses without facing life more thoughtfully, more reverently, more assuredly."—*Colgate-Rochester Divinity School Bulletin.*

"Helpful as a guide to either personal or group worship . . . on sixteen such subjects as courage, hope, faith, loyalty, temptation, happiness."—*International Journal of Religious Education.*

"A book of friendly counsel, devotion, and vision."—*Methodist Recorder.*

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terian, 53; Baptist, 48; and Church of Christ, 33. Roman Catholics placed tenth with 29.

Deaf-Mutes to Get 'Cathedral'

A "cathedral for deaf-mutes" will soon be established in Cleveland in the building which formerly housed St. Mark's Protestant Episcopal Church. All sermons, it was stated, will be preached in the sign language. It is not generally known that the Episcopal Church maintains a number of missionaries who travel from parish to parish ministering to deaf-mutes, whose response is deeply appreciative.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

China Fights Back (The March of Time)	*Documentary.* Shots of the China-Japan conflict, of Chinese leaders in action and of the rebirth of Chinese nationalism.	Sequences apparently from actual news camera shots, with fewer "staged" scenes than customary and less suggestion of propaganda. *Interesting.* M, Y
The Big Store (MGM) Tony Martin, Marx Brothers	*Farce.* As detectives in big department store, the brothers carry on their antics while new owner balks crooks who have gained control.	More singing and dancing numbers than in the usual Marx Brothers film. Hilarious and illogical as ever, they will in this offering *delight their following.* M, Y, C
The Getaway (MGM) Robert Sterling, C. Winninger	*Melodrama.* G-man poses as convict, stages prison break to learn gang secrets, falls in love with cell-mate's sister but "gets his man."	Probability and care in direction are sacrificed for melodramatic effects, and there are quantities of violence. *Contrived, unwholesome.*
Kisses Before Breakfast (War.) Dennis Morgan, Anne Shirley	*Farce.* Amnesia victim is faced with the wives he wed as two different persons, with a session of hypnosis to complicate matters.	There is, at first, promise of some good comedy, but things get complicated and pointless, with no one seeming to know just how to bring matters to an end. *Mostly wasted effort.* M
The Lady from Louisiana (Rep.) Ona Munson, John Wayne, Helen Westley	*Melodrama.* Young lawyer from the north, hired by reform group to "clean up" New Orleans, carries on even after family of girl he loves is involved.	Setting and costumes of the '90's are interesting, and the story is basically sound. It becomes complicated, however, by too many additions. *Of its kind, fair.* M
The Shepherd of the Hills (Para.) Beulah Bondi, Harry Carey, Betty Field, John Wayne	*Melodrama* only slightly connected with well known novel; a gang of moonshiners and a jailbird seeking his son who has sworn to kill him.	In striving to be "folksy," film makes use of cheap, melodramatic situations, while no real interest in characters or story is aroused. *Artificial, unconvincing.*

BEST CURRENT FILMS

For Family: Adventures of Chico, Andy Hardy's Private Secretary, Fantasia, The Great Commandment, The Great Dictator, Men of Boys' Town, Power and the Land, Sunny, There's Magic in Music.

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Denies Science Caused the War

Compton Holds It to Be Hope of Peace —Governor to Investigate Lynching —Anti-Liquor Campaign Launched

(Correspondence from Florida)

TAMPA, July 9.—Arthur H. Compton, famed University of Chicago physicist and Nobel prize winner, told a Tampa audience that science was not responsible for the present war. Speaking before a convocation at the University of Tampa, Dr. Compton called science the most certain hope of an ultimate and lasting peace. "It is a well known fact of history," he declared, "that in the growth of science man has risen gradually above the place where he was before, while in other respects he has not experienced a gradual rise, but has tended to rise and fall." He added that men who bring war to modern society are the chief enemies of mankind. "They are a poison to society," he said. He held out a faith in a more brotherly society, and said Christianity's teachings on man's spiritual obligations would ultimately find expression in human systems and institutions.

* * *

Starts on Tour of South America

Dr. Compton was awarded the degree of Doctor of Humane Letters by President James Elliott Mooney of the university. The award was given in the presence of special representatives of the other institutions of higher learning in Florida. Dr. Compton left Tampa for a tour of South American republics as the special representative of President Roosevelt.

* * *

Lutheran Churches On Increase

The Florida synod of the United Lutheran Church closed its 13th annual meeting in St. Petersburg with the election of N. D. Yount of Hollywood as moderator. The next annual session of the synod will be held in Miami. Other officers named by the synod are: Paul G. McCullough, Miami, vice-moderator; Henry V. Kahlenberg, St. Petersburg, secretary; George F. Hart, Jacksonville, statistical secretary; and C. M. Brubaker, Jacksonville, treasurer. Reports indicated an increase in the number of Lutheran churches in the state.

* * *

Governor Intends to 'Investigate' Lynching

Florida's liberal governor, Spessard L. Holland, has announced his intention of thoroughly investigating the recent lynching of a young Negro who was shot to death by a small party of men while being carried to Tallahassee for treatment for gunshot wounds received when another band of four men had taken him from the Gadsden county jail and tried to slay him. Sheriff M. P. Luten has been criticized for sending the Negro off in an ambulance without proper protection against almost certain mob violence.

ADIEL J. MONCRIEF, JR.

During next autumn and winter

The Christian Century Pulpit

will present a series of articles by professors of preaching and other well known leaders in the field of homiletics on various phases of preaching and sermon-making. Among the leaders who have already consented to write articles are

HALFORD E. LUCCOCK
Yale Divinity School

JAMES D. MORRISON
Colgate-Rochester Seminary

GAIUS GLENN ATKINS
formerly of Auburn Seminary

ALBERT W. PALMER
Chicago Theological Seminary

ARTHUR WENTWORTH HEWITT
Author of *Highland Shepherds* and *Steeples Among the Hills,*
Minister and Lecturer

'Life Situation Preaching'

The Christian Century Pulpit is planning a number of special issues, among which is one to present sermons dealing particularly with "life situations." Dr. Harold W. Ruopp, of Central Church, Chicago, who recently contributed to the Pulpit two articles on this subject, has been asked by the editors to name six ministers to contribute sermons to this special number. Although Dr. Ruopp is aware that there are numerous pastors who preach effectively in this field, he has offered the following list of ministers as possible contributors to this issue, and all have accepted the invitation:

JAMES GORDON GILKEY, *South Congregational Church, Springfield, Mass.*

HAROLD C. PHILLIPS, *First Baptist Church, Cleveland*

HENRY HITT CRANE, *Central Methodist Church, Detroit*

HARRY EMERSON FOSDICK, *Riverside Church, New York*

ROLAND G. HOHN, *Methodist Church, Willmar, Minn.*

MARK B. STRICKLAND, *First Congregational Church, Stoneham, Mass.*

These six sermons will appear in the SEPTEMBER number.

The editors of the Christian Century Pulpit recently asked its readers to name the ministers whom they consider the most EFFECTIVE preachers in America today. Many hundreds of readers gave expression to their opinions. The six ministers who were favored by their replies will contribute sermons to a special number of The Christian Century Pulpit.

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"We cannot tell what the fate of Finland may be, but no more mournful spectacle could be presented to what is left to civilized mankind than that this splendid northern race should be at last worn down and reduced to servitude worse than death by the dull, brutish force of overwhelming numbers."

—WINSTON CHURCHILL, Feb. 15, 1940

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